

**SUMMARY.**  
Liverpool and Manchester Railways.  
In the best periods of  
conveyance to and fro in one  
of its powers of accommodation,  
upwards of 2000 persons were  
conveyed yesterday, no fewer than  
tons of goods passed between  
**Liverpool paper.**  
have entered their names  
executing the new statute of  
Abenham.  
**Prison.**—At the commencement  
there were 54 prisoners—at the  
expense of food was \$1511 49  
23 expenses of bedding and  
fuel, repairs, &c. \$4028 84—  
gain to the State \$1638 93.  
shop \$2477 60—shop \$300 99—  
cooper's shop \$222 67—  
**Society.**—Auxiliary Societies  
to this Institution in Wash-  
ington.—The design of this  
improvement of the Union by uniting them into associa-  
tions and active Christian and be-  
holders are young men (married  
years of age, of decided piety or  
may associate together to ac-  
tion. **Washington Spectator.**  
An example worthy of imitation,  
largest manufacturing town  
Mass., has not in it a store,  
in which ARDENT SPIRIT  
is sold. **Albany Ad.**

**ARDS.**  
Express his thanks to the ladies  
for their contribution, they have  
member of the American Board  
Missions.

**JAMES F. MC EWEN.**

Thanks to the gentlemen and la-  
men, N. H., for contributing  
him a Life Member of the  
American Education Society; and  
him a Life Member of the  
WILLIAM TWINING.  
July 6th, 1831.

been constituted a Life Member  
of the Union, and of the Ameri-  
can Education Society, by the contribu-  
tion of Thirty  
of his parish, and also, of  
by the payment of Twenty  
of his parish," wishes in this  
sense of the regard thus  
his pleasure in the interest  
in the cause of human hap-  
CYPHAS H. KENT.  
July 7, 1831.

acknowledges the receipt of  
members of his Society, for the  
Dollars of which was con-  
stituted him a Life Member of  
JOHN BOARDMAN.

by CROCKER & BREW-  
Washington street.

**JOHN TOWNSEND.**  
Deaf and Dumb Asylum, and  
instituted in England, with  
Letters and Original Essays, &c.  
*First American Edition.*

graphy always bore a proportion  
and usefulness of the indi-  
vidual mind possessed at  
Mr. Townsend's one of  
the most useful min-  
isters in the world, and the most useful  
sustained the character of a  
besides originating the two in-  
title page, which will be mon-  
umental to future generations,  
moreover, than brass en-  
gravings and physical me-  
diation of so-  
ciety in the formation  
of religious secessaries in the  
Society; an early and active  
member of the Religious Tract Society;  
the British and Foreign Bible  
members of that institution;  
society, as well as of the Irish  
and other institutions.

in humble in its pretensions like  
its especial object to excite  
the spirit of industry, indefatigable  
spirit, which he has however,  
his design may be realized; and  
Christian, particularly to all  
the volume forms an interesting  
*Eclectic Review.* July 13.

**BLICATIONS.**  
& PARKER, No. 9, Cornhill,  
REV. JOHN TOWNSEND,  
the Deaf and Dumb, and Con-  
Portrait.

**JAN HUNTINGTON,** of Bos-  
ton. By an early friend. One  
of PUBLICATIONS relat-

Part I. Ancient Architecture.  
for young persons.  
LES or TRAVELS in the North  
Bell and a good number

**TIES and Antient Mythology,**  
books and general readers. J. 13.

**YOUNG S. SCHOLARS.**

Dollar per dozen.

Sale by JAMES LORING, No.

Dele Cuts; designed for Children;

book containing 22 scripture

the minds of children, a love for

to impress what they read upon

that lessons are permeated with

readily retained, in the infant

with visible illustrations, pictures,

the questions, deserve some regard.

HONEY—from the Rock Christ.

done up in red cloth, and is a

Fendon's Daily Piety, Henry's

Daily Food for Christians, and

25 cents per dozen.

received for the Hopkinson Mac-

July 13.

**DISCOURSES**

and Blessings of the Sab-

Sabbath Mails, by Rev. Charles

sale by WILLIAM HYDE, 134

**REV. JOHN TOWNSEND,**

the Deaf and Dumb.

ES, being passages from the Diary

of our Author, and a Portrait. With an

American clergyman. July 13.

**WORK IN PRESS.**

2. and J. S. & C. ADAMS, have

in a few days,

DYING, with PRAYERS, con-

of a Christian; to which is pre-

Author, and a Portrait. With an

American clergyman. July 13.

**R & BROTHERS,**

Dealers in Drugs, Medicines,

Instruments and Perfumery,

SALE & RETAIL.

and Families supplied on the

May 4.

**JEWELEY.**

BON, has taken the Store No.

and has opened a good assort-  
ment of FANCY GOODS of the latest fash-  
ion low.

May 4.

# BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER . . . . . OFFICE No. 127, WASHINGTON - STREET, OPPOSITE WATER-STREET.

No. 30.—VOL. XVI.

WEDNESDAY, JULY 27, 1831.

TERMS. \$3 a year—or, \$2, 50 in advance.  
Six copies for \$12, 50 in advance.

## RELIGIOUS.

For the Boston Recorder.

### MASS. MISSIONARY SOCIETY.

Agreeably to an arrangement made at the time of the Union (in 1827) between the "Massachusetts Missionary Society," and the "Domestic Missionary Society of Massachusetts," a sermon is annually delivered at the meeting of the "General Association" in June in behalf of Home Missions.

The propriety of such a rule results from the fact, that the General Association originally constituted the Domestic Missionary Society, appointed the Board of Directors, and received and sent abroad the annual Reports of the Board—and the same body still holds a parental relation to all the feeble churches of Massachusetts, and is pledged to their assistance. The value of such a rule, is apparent from the fact, that the individual who preaches on the occasion, addresses himself directly to the representatives of all the District Associations, and through them is enabled to exert an influence on all the Evangelical Pastors and churches throughout the Commonwealth.

G. S. P.

As another musical work for purposes similar to those of the Lyre is announced, it may be proper to say that the above is from a gentleman in the country, who has no personal interest in any publication of the kind. We never criticise music ourselves, but are satisfied that the above strictures are far from being unfounded.—Ed.]

### LAST DAYS OF REV. ROBERT HALL.

[From a Pamphlet by J. M. Chandler, his attending Physician.]

I have showed you all things, how that so laboring ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

After an appropriate introduction, the preacher stated the object of the Massachusetts Missionary Society, to be two fold, viz., to encourage and aid feeble churches in the State,—and, indirectly to furnish our new settlements with the preached gospel, and to plant in them, Christian churches.

But—Are there feeble and needy churches in Massachusetts? Says the preacher—"The fact is not disputed, that even in the bosom of this Commonwealth are found scores of evangelical churches and societies too feeble to support the gospel, though they value it above earthly treasure.

Waste places lie around this land of the pious pilgrims; and even the broken fragments of churches like bones at the grave's mouth. Where the gospel was once preached and its sacred ordinances enjoyed—where was once a spiritual and growing church, looking forth fair as the morning—even there, the altar of God has fallen down, and no priest stands to offer sacrifice—the sanctuary is in ruins—the Christian fathers are lodged in their beds of dust, and a new generation has risen up that know not God.

"Other churches again, who hold the doctrine of Christ, and love the divine mysteries of the Gospel—whose faith cannot be shaken, and who would rather sacrifice anything else than the truth which has made them free, are driven either by artifice or force from their places of worship, and where their pious fathers had long worshipped their God and Saviour, they are too feeble to sustain the weight which lies upon them, in attempting to support the administration of Christian ordinances. While in other places, fatal error reigns within the church and without, the faith and order maintained by their ancestors are renounced. The doctrines of the cross—the peculiarities of Christianity are never heard from the desk, but to be opposed, while vice and immorality stalk around, within the pale of the church. A few weep in secret, over these moral desolations; and while they mourn over the ruins of Zion, and that death-like sleep in which all are wrapped, they hunger after the bread of life. One inquires of another—"What shall we do? We cannot thus remain, and train up our families in a school of error and sin. Let us separate ourselves and rise up and build, putting our trust in God, and seek the aid of the more privileged part of the Christian community, while we enjoy their sympathies and their prayers." Thus they strengthen themselves in the Lord. Still, they are in the weakness of infancy, and need the encouragement of their brethren, till they gather strength, and can put forth the powers of manhood. All these, are the weak, whom we are to labor to uphold and strengthen."

For the Boston Recorder.

CHRISTIAN LYRE.

It is no pleasant task for one who feels a deep interest in the prosperity of Zion, to set himself against so large a portion of the Christian community, as are the patrons of this interesting little book. But, a regard to the interests of the rising generation, and to the character of the music they are taught in our Sabbath and other Schools, make it a duty, in the view of the writer, so state freely the faults in it. These are chiefly in the harmony; which in many, very many of the tunes, is such as to offend the taste of any one of ordinary musical attainments. I only refer to such harmony as Ganges, as here printed. It is time for the community to awake to this subject; and to inquire before they patronize works on music, whether the editor is qualified for his task. There are qualified persons who are willing to undertake the task, and who are now going forward as fast as the community is ready to encourage them; persons of zealous piety, who feel deeply for the prosperity of Zion. Such have already done much; and the public is now reaping the benefit of their labors. I need but mention such works as the Musica Sacra, and the Handel and Haydn Societies Collection, and the various works of their respective editors. The Juvenile Lyre is a work well adapted to the wants of our youth, and if furnished at about half the present price, might be judiciously introduced into our schools; as it is already beginning to be, notwithstanding its cost. All our youth ought to be, and I trust will soon be, taught to sing the songs of Zion; and to sing them in a style not to offend the taste of the refined. But, if works so faulty as the Christian Lyre, are to become the standard for our youth, there is but little hope of advancement. Zion's Harp is, I may almost say was, a work of similar character, with similar defects. This is fast going to oblivion. And I hazard little in saying the Christian Lyre will soon follow its course. The writer of this Haydn Society Collection would become the general standard of church music, because its harmony and style are fixed on the immovable basis of science and correct taste. As the Christian Lyre presents this basis it must fall; notwithstanding its present popularity.

I will now enumerate some of its faults. First, the simple rules of the grammar of music are violated. Consecutive fifths, and octaves, and false progressions, often occur. The following references are to the first volume. Suffering Saviour, p. 28, common deficient, fifth in fourth, sixth, twelfth, and eleventh.

Lord's day morning, February 13th, I visited him in conjunction with another medical friend. I found he had passed a dreadful night, suffering the acutest pain in the back in unusual combination

fourteenth measures. Warren, p. 82, seventh measure. Littleton, p. 20, third, fifth, and sixth measures. Sovereign Grace, p. 44, fifth and sixth measures, octaves, &c. Judgment, p. 90, third measure, &c. Farewell, p. 109, fifth and sixth measures. Reflection, p. 114, sixth and seventh measures, fifths, and almost every other measure contains errors.

Something might be said on the vulgar character of many of the tunes. We would fain hope they are below the taste of the New England people generally. But still we fear they will have a corrupting influence. It is much more easy to violate the public taste than to correct it. We hope, however, that those who engage in the benevolent work of reformation, such as the editors of the Juvenile Lyre, will go forward. A correct taste will ultimately prevail, and the Christian Lyre will sink into oblivion. Our children will also be taught the elements of music; and errors in music will be detected and exposed as much as errors in grammar and orthography now are.

With the most agonizing distress in the chest. The two afflictions were in their results most torturing; the one requiring constant recumbency, which directly aggravated the other; whilst the erect posture necessary to a mitigation of the agony of difficult respiration, was incompatible with his soft-rings in the back. Having been kept for many hours in constant vibration between these opposite efforts at rest, and unrelieved by the usual and even unusual doses of opium, he was ejected and sunk to an alarming degree. Painful as it was to see a great and mighty spirit so prostrated by bodily infirmity, it was nevertheless edifying to witness the divine efficacy of Christian principle in sustaining an undeviating composure of mind. There was no murmuring, no repining, no irritable expression; but the most patient endurance of the most aggravated sufferings. To a friend, who visited him this day, he said, "Oh, my dear sir, I have suffered intense agony, but I have received unspeakable mercies—mercies unspeakable—unpeaking. I am the chief of sinners, and yet I have received the most abundant mercies."

Mrs. Hall, observing a fixation of his eyes, and an unusual

expression on his countenance, and indeed in his whole manner, became alarmed by the sudden impression that he was dying; and exclaimed in great agitation, "This cannot be dying!" when he replied, "It is death—death!—O! the sufferings of this body!" Mrs. Hall then asked him, "But are you comfortable?" He immediately answered, "Very comfortable—very comfortable!" and exclaimed, "Come, Lord Jesus—Come." He then hesitated, as if incapable of bringing out the last word; and one of his daughters, involuntarily as it were anticipated him by saying, "Quickly!" on which her departing father gave her a look expressive of the most complacent delight.

On my asking him if he suffered much, he replied, "Dreadfully." The rapidly increasing gasping soon overpowered his ability to swallow, or to speak, except in monosyllables, few in number, which I could not recollect; but whatever might be the degree of his suffering, (and great it must have been,) there was no failure of his mental vigor or composure. Indeed, so perfect was his consciousness, that in the midst of these last agonies, he intimated to me very shortly before the close with his accustomed courtesy, a fear lest fatigue by his pressure, and especially one who has lost cast, is disqualified for the performance of these duties. Natives when they become Christians, of course, lose cast, and the Hindoo are too virulent opposers of Christianity to meliorate in the least any of their laws, which can be brought to bear against Christians. Several cases have occurred where native converts have suffered seriously from the existence of this law.

In one instance, a converted Brahmin was unable to inherit a patrimony of twenty thousand rupees [ten thousand dollars] in consequence of losing cast through becoming a Christian; and several cases have occurred, where from one to three thousand rupees have been lost from the same cause. The object of the Missionaries is, to procure the abolition of this law; which may be done without the question of Christianity being agitated, by repealing the act that requires a capability to perform funeral obsequies, as a qualification to hold property. No formidable opposition is anticipated from the natives; many of them would willingly have the law repealed, for by suffrage many, who have lost cast, retain and inherit property, that are unable to perform funeral obsequies; but it is well understood, that they enjoy it by suffrage only. A wealthy native, by no means favourable to Christianity, told brother W. H. Pearce the other day, that he should be glad to have the law repealed, for he had no legal claim on his property, one of his ancestors having lost a leg. Nor can the government object that, to make the repeal in question, would be unprecedented. Fortunately there is a precedent in point. By the Mahometan law, no Mahometan could be convicted of murder by two witnesses, unless one of them was a Mahometan, yet the government did not scruple to enact, that the court should give judgment according to the evidence, irrespective of the religion of the witness.

The Governor General was petitioned by the Missionaries on the subject, at the time they petitioned for the abolition of suttee; but while he did the one, he left the other undone.

This morning the Missionaries came to a determination, to write a joint letter, stating the facts in the case, copy of which is to be enclosed by the Missionaries of each denomination, in a letter to the respective bodies to which they belong, soliciting them to devise sufficient measures to bring the subject before Parliament. In the inquiries instituted on this subject, our friends have learned, what they were not previously aware of, that the Mahometan law does not permit persons renouncing Mahometanism to retain or inherit

### IDOLATRY IN INDIA.

The support given by government to the false religions of the East,—one of the greatest obstacles to the success of the Gospel—is attracting so much attention as to afford ground for hope that it will be long be done away. A letter from Calcutta, published in the American Baptist Magazine, contains the following statements on this subject.

The Missionaries here of all denominations set a commendable example, of that union which ought ever to prevail among Christians, however in some points they may feel constrained to differ. On the 5th of Oct. I made one at the missionary breakfast and prayer meeting, which always follows the Monthly Concert. It was held at brother Hill's, the congregationalist, where twelve Missionaries of four different denominations assembled, and among the number father Edmonds, the companion of Dr. Vanderkemp. Before breakfast, prayers were offered, a chapter read, and hymns sung; and at the breakfast-table an interesting discussion took place relative to the Hindoo laws which offer obstructions to the natives professing Christianity.

The British government in India is pledged to govern the Hindus by the Hindoo laws, the Mahometans by the Mahometan laws, and the British by the laws of Britain. It appears by the Hindoo law, that no individual is qualified to inherit or retain property, who by any cause whatever is unable to perform the funeral obsequies of their religion. An idiot, a blind person, one that has lost a limb, or suffering from disease, and especially one who has lost cast, is disqualified for the performance of these duties. Natives when they become Christians, of course, lose cast, and the Hindoo are too virulent opposers of Christianity to meliorate in the least any of their laws, which can be brought to bear against Christians. Several cases have occurred where native converts have suffered seriously from the existence of this law.



**OL JUBILEE.**  
Montgomery, the distinguished  
proprietary of celebrating, the  
Year Jubilee—it being now  
the year School was established in  
Received with favor; and ap-  
peared accordingly to be made in  
the 14th of September—  
X. A resolution in favor  
of the anniversary of the Sabbath

anything of the kind should  
be known. Public attention  
had to the various importan-  
t speakers might be led to  
lessons of instruction and en-  
lightened, it would seem that  
deep and salutary impres-  
sions generally. But there

Sunday School teachers, held  
in the following question,  
discussed, was resumed.  
Sunday School Jubilee  
the improvement and ex-  
periment?" following

It was stated, that they  
should all the Sunday  
gather for public worship,  
and their progress, and the  
children having  
at 12 o'clock, when each  
whether it will give the  
general feeling appeared to  
day of festivity, at least.

It was further proposed,  
in the meetings in the eve-  
ning, to have them,  
September next, and no less than  
10,000, to be  
expended in the  
and in promoting the  
and both for Sunday School  
the principles of the British  
to extend Sunday School  
the money are proposed,  
Montgomery, the poet  
which are to be got up  
part of Robert Raikes.  
The lecture can be  
of the speakers proposed  
sold, for the two-fold  
remaining as a durable  
history of the rise and pro-  
gress, and the writer, might be ad-  
visor of Sunday School  
scholars at one mil-  
teacher might subscribe  
personally or sub-  
thought desirable by  
the children and teachers  
and the numbers might

of the present Sunday  
had existed in Europe  
said to have established  
the 17th century. Schwarz  
south of Germany near  
his efforts. In 1754  
the diocese of Pforzheim,  
Gott. The plan was fa-  
other schools were es-  
diocese of Stein. Wit-  
wick, who had done much  
their establishment  
In 1759 they were  
and in 1768, were di-  
the winter. They were  
the progress of idleness  
Erziehung. B. 2, &

**NATIONS.**

*A Selection of Less-  
ons and Verse, By ETHEL-  
FORD Young Ladies' High  
School, Lincoln & Edwards.*  
from writers of the pre-  
most part judicious and  
addressed particularly to  
pert a happy influence on  
very few exceptions the  
selections—so far as it  
what we call *exceptions*  
They are few, and we will

wise and amiable woman,"

essentials of religion, and  
angry theologians, who  
their particular creeds,  
from other men, than the  
all Christians." Such

the young mind an im-  
ious truths are all of re-  
for a female to under-  
in theological discussions  
It encourages perecious  
are as far from amiable-

and "demands and deserves

Faith in his wisdom to  
promises to crown our ef-  
that it is glorious and  
Christian faith is unspeak-  
Christian father would not  
views of it so inadequately  
the wretchedly defective  
is embraced late in  
because it is necessary,  
is an occasional, rather  
which comes rather to con-  
other comfort leaves  
thoughts and feelings, which  
them, perhaps, from  
formulates them to no pos-  
as the time "when the  
soul;" the same

in other languages—  
character ought never to  
Christian country.

we thought of specifying,

the nature of our ob-  
book for young ladies,

the rendered merely *ad-*

few leaves.

*Monthly Repository*.

Knowledge"—Whitney

agents—has been laid on

unto, "Reading imparts

untruth, when thus un-

we find it said that

the constituted on a new-

plan?" Some of the

not one of which, is peculiar."—We have not

a methodical arrange-

of the Ancient and

Designed for the use

Schools. By JOHN A.

Littell, 12 mo. \$1.17.

and his page have

this result from his pla-

we very much doubt; but

the author's industry,

and the result is at least a very convenient little book of

reference for the student. Such of the Latin and Greek as

we have examined is too incorrectly printed to be tolerable,

especially in a school-book.

*Choice Drops of Honey from the Rock Christ.* New

Haven, J. L. Cross, pp. 96. Another little monitor, pub-

lished in the style of "Daily Food."

**EPISCOPAL CHURCHES.**—The following notices are

from the last parochial Reports.

**St. Paul's Church, Boston.**—Communicants added, 40;

Sunday Scholars, 20; present number 246; Sunday

missionary and other contributions, \$1,000. Unusual religious sensibility for

several months.

**Trinity Church, Boston.**—Communicants added, 40;

Sunday Scholars, 320; missionary contributions, \$105.

**St. Peter's Church, Salem.**—Communicants added, 2;

present number, 57; Sunday Scholars, 80; missionary

contributions, \$81.

**St. Paul's Church, Newburyport.**—Communicants added, 8;—present number, 74; Sunday Scholars, 100; missionary contributions, \$85.

**STRENGTH OF WINES.**

Those who have read the late discussion respecting the

quantity of alcohol in wines, will be interested in the follow-

ing paragraph from the *London Mechanics' Magazine* for May:

"I can assert without fear of contradiction from any one

who knows what pure wine is, and who has ever resided in

a wine country and made experiments on the extraction of

alcohol from wine, either by the method adopted by Mr.

Brande, or by distillation, that it is a physical impossibility

to get more than one-half of the quantity of alcohol, spec-

ies, 825, which he represents himself to have obtained.

The maximum that can be got is 13.6 per cent from the

best wines which Portugal or Spain produce. In every

pipe of Port wine shipped for England, there is never less

than 16, 18, or 20 gallons (full measure) of brandy, about

20 per cent over proof."

The writer is a distiller at Lisbon, who says that instead

of a few bottles he has analyzed at least 20,000 pipes.

He is very positive that Henderson, as well as Brände,

have fallen into great errors for want of pure wine.

**TO CORRESPONDENTS.**

On taking charge of the Recorder, we found ready for

publication, "Statement of Facts, No. 3," by "Titus."

Such a controversy—for if we publish at all in such a personal affair, we must publish both sides—appears to us so evidently of pernicious tendency, as to warrant the exclusion of it from our columns, even in the present state of the matter. Doubtless "Titus" thinks the publication called for, and is careful and conscientious in his statement; we respect his judgment, and should be glad to oblige him. But in this thing we must be excused. This controversy, were it to go on, would inevitably occupy so much space in our columns and attract so much the attention of our readers, as very materially to interfere with the objects for which alone we would edit a religious newspaper. Such was our determination when a communication from the Rev. Dr. Fiske, covering five sheets, came to hand. We see no reason to alter our course. Dr. F. makes a most unconscionable demand for room. He states that he cannot have said, as is alleged, that the Methodists ought to be "more bold;" for he never thought them deficient in courage—not that they ought to establish a meeting "in the centre of every town;" for he does not believe it. He says it is a principle with the Methodists, to go "where the people want them;" where they can "get the more hearers, and have the most fruit;" and this without any reference to the proceedings of other denominations. He denies such an intention, in respect both to himself individually, and to the denomination generally. This is all, we believe, that any principle of justice or Christian courtesy requires us to publish.

"Nehemiah" is not admissible without some voucher for the facts stated.

We have no evidence that the state of things is as "The shade of Asylum" alleges, and without such evidence his paper must be regarded as not called for.

The obituary from Chelmsford was delayed quite

long. Such notices should be sent in soon after the death

of the persons to whom they relate.

An obituary from Dorchester, without a name to which

for its correctness, is inadmissible.

**LONDON ANNIVERSARIES.**

Late arrivals bring us some further particulars respecting

the late London Anniversaries. Of the Societies mentioned

below, the papers previously received did not furnish any

notices.

**British and Foreign Seamen and Soldiers' Friend Society.**

The anniversary meeting was held on the 10th of May.

The Society furnishes preaching at six stations in London;

and maintains the same number of what it calls missions:

(1.) The Military Mission. Religious visits are occa-

sionally paid to the various establishments connected with

the army, when suitable publications are distributed, &c.

(2.) The Naval Mission, supplying partially with religious

instruction, the public establishments connected with the Navy.

(3.) The Sea-coast Mission—For seafarers, fishermen, &c.

(4.) The Inland-town Mission.

Six secretaries of the Society have travelled in various

parts of the United Kingdom, five of whom were preachers,

for the purpose of exciting an interest in the Society's ob-

jects, &c. (5.) The Waterman's Mission—For watermen em-  
ployed on rivers, lakes, and canals. (6.) The London Domestic Mission—efforts in behalf of the most abandoned and degraded of the city population. The principal publications of the Society are, the Soldier's Magazine, and the New Sailor's Magazine.

Rev. G. C. Smith stated that there were now "more than five hundred" praying captains, lights of the world, sailing out from and back to England."—An auxiliary has lately been formed at Havre, (France,) where a missionary to English and American Sailors" is stationed. Receipts during the last year, 4,260.

**Sailors' Rest; or Maritime Guardian Establishment.**

The annual meeting of the Friends of this Charity was

held May 23. Its object is to lodge, relieve, protect, and

improve the sailors of all nations. One of the speakers, in advocating its claims, stated that there were at present

"more than one thousand persons" in London, living by

plundering Sailors."

**LONDON HIBERNIAN SOCIETY.**

The 25th Anniversary was celebrated on the 7th of May

—East Mountsorrel in the chair. The Society has

in Ireland; number of schools, 1,395; scholars, 55,755.

Roman Catholics, it was hoped, to the number of 35,000 or

36,000, had received scriptural instruction during the year.

Bibles and Testaments distributed, 19,768. Receipts

during the last year, 4,256.

**PEW FOR REPO.**

The "Monthly Repository of Knowledge"—Whitney

agents—has been laid on

unto, "Reading imparts

untruth, when thus un-

we find it said that

the constituted on a new-

plan?" Some of the

not one of which, is peculiar."—We have not

a methodical arrange-

ment of the Ancient and

Designed for the use

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reference for the student. Such of the Latin and Greek as

we have examined is too incorrectly printed to be tolerable,

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**Choice Drops of Honey from the Rock Christ.** New

Haven, J. L. Cross, pp. 96. Another little monitor, pub-

